1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

262 boiled as a gruel. Most of the Koryak can rarely afford to have imported
439 food, as they have no money with which to buy it. Biscuits and fresh bread
also have the reputation of being good food; but these, too, very rarely come
[437] within their reach. In winter the cossaks and other Russian inhabitants take
bread to the Koryak villages and camps, and exchange it for reindeer-meat
and other products. Still the Koryak look upon biscuit and bread rather as
a dainty, and not as a real food on which a human being can subsist. I
have heard the Koryak say that when they eat too much bread, they suffer
from stomach-ache.

272 Tea came to be known after the people had come into contact with the
177 Russians. At present its use is wide-spread everywhere. Most of the Koryak,
however, have no tea in summer, as they lack the means to buy large
supplies. The kind of tea used is brick-tea. To make tea, the brick is
heated by the hearth, as a result of which it becomes soft and can be minced
with a knife. The minced tea is boiled in a tea-pot. The tea decoction is
strong, and almost black in color. Brick-tea is inferior to leaf-tea as a stimul-
272 ant. The Koryak drink much tea, ten and more cups in succession, and do
264 so several times a day, provided they find any one willing to treat them.
Usually the Koryak drink tea after meals; but when guests are feasted, a
light side-dish, like sun-dried fish, marrow from reindeer-legs, or berry-pudding,
is served first, then tea, and finally meat dishes. Tea is served in the same
order by the other inhabitants of northeastern Siberia; for instance, by the
415 Yakut, Tungus, and Yukaghir. A teapot and two or three cups of crockery
177 or enamelled ware, with saucers, are found in nearly every house. They are
preserved as treasures, in special boxes with holes chiselled out for the cups;
or they are wrapped in soft rags. In the absence of a sufficient number of
cups, they drink tea by turns, the women and children after the older people.
Visitors usually bring their own cups with them. . . The Koryak also have
home-made cups made of deer-antler and horn of the mountain-sheep. The
small tin cans in which our condensed milk was put up were very cleverly
turned into cups with tin handles. The Koryak drink the hottest tea from
them without burning their lips.

276 Narcotics and Stimulants. — The Koryak have also learned the use of
177 tobacco from the Russians, and, like all other Siberian natives, they are passion-
ately fond of it. But while others, the Chukchee among them, mainly smoke
tobacco, very few smokers are found among the Koryak. Generally they
chew it, more rarely they snuff it, or they use it in both ways. They use
strong Russian leaf-tobacco, imported from the south of European Russia, in
bunches of about two pounds each.

[137] For both chewing and snuffing, the tobacco is ground with ashes.
Fig. 113 shows a wooden mortar with a pestle for grinding tobacco. When
grinding the tobacco, dried leaves of cudweed (*Gnaphalium uliginosum* L.)
are often added,

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

are often added. Ground tobacco is kept in birch-bark tobacco-boxes, which are suspended from the belt in skin cases. These cases are often embroidered with glass beads (see Fig. 133). When chewing, the pinch of tobacco is placed between the cheek and the jaw-bone. When thus used, the tobacco causes an abundant flow of saliva, and therefore the Koryak constantly expectorate.

Tobacco-leaves are also used for chewing. In this form, tobacco does not irritate the mucous membrane of the mouth as much as when ground. The use of it rolled, however, is more economical. A rolled piece of a leaf will last for a long time. After having tobacco in the mouth for a time, the Koryak takes it out and puts it behind his ear, as we do with a pencil, and then continues to chew it afresh a few minutes later.

I saw very few Koryak smoking, at least among those of Penshina Bay: therefore very few pipes are found. They manufacture very few themselves. Thus the large pipe repres-

Fig. 114 ($\frac{1}{11}$). Tobacco-Pipe. Length, 71 cm.

Fig. 115 ($\frac{1}{10}$). Tobacco Mortar and Pestle. Length of pestle, 103 cm.

ented in Fig. 114, purchased in the village of Kamenskoye, had been bought from the Chukchee, and resembles the large Eskimo pipes of this type. The pipe shown in Fig. 185, *c*, had been obtained on the coast of Bering Sea. I saw a few small copper pipes that had been imported by merchants from Vladivostok: these are of Chinese origin. For smoking-purposes, tobacco is cut up fine with an ordinary knife on a board, and mixed with finely cut aspen bark.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

aspen-bark. Though the Koryak are not such passionate tobacco-consumers as the Yakut, Tungus, Yukaghir, and other Siberian natives, hardly a man is to be found who does not use tobacco in one form or another. Many of the women, however, hardly use tobacco at all; while among the tribes mentioned above, not only every woman and adult girl, but even girls in their early teens, have their own pipes and tobacco-pouches; and the lack of tobacco is considered to be worse than hunger.

The Koryak are most passionate consumers of the poisonous crimson fly-agaric, even more so than the related Kamchadal and Chukchee, probably because the fungus is most common in their territory. Some travellers, as Krasheninnikoff and Dittmar, were of the opinion that the fly-agaric was bought by the Koryak from Kamchatka. Thus, Dittmar says that there is no fly-agaric on the Taigonos Peninsula,[1] and that it is brought there from Kamchatka; while Krashennikoff[2] asserts that in general the Koryak have no fly-agaric, and that they get it from the Kamchadal. My own observations, however, have convinced me that not only is fly-agaric abundant all-over the Koryak territory, but that the Koryak supply the Chukchee with it. In the middle of the month of August I saw in the valley of the Varkhalam River, not far from its mouth, an extensive field dotted with the characteristic crimson caps of the fly-agaric, with their white spots. In the villages of the Maritime Koryak, along the whole western coast of Penshina Bay, I knew individuals who were engaged in gathering and drying fly-agaric, and who carried on a very profitable trade in it. One Koryak from Alutorsk, who dealt in fly-agaric, is mentioned by Slunin.[3]

The Koryak do not eat the fly-agaric fresh. The poison is then more effective, and kills more speedily. The Koryak say that three fresh fungi suffice to kill a person. Accordingly, fly-agaric is dried in the sun or over the hearth after it has been gathered. It is eaten by men only; at least, I never saw a woman drugged by it.[4] The method of using it varies. As far as I could see, in the villages of Penshina Bay, the men, before eating it, first let the women chew it, and then swallow it. Bogoras[5] says that the Chukchee tear the fungus into pieces, chew it, and then drink water. Slunin describes in the same way[6] the Koryak method of using fly-agaric. In describing the use of fly-agaric by the Chukchee and Koryak, Dittmar[7] says that they chew it, and keep the quid in their mouths for a long time without swallowing it. Krasheninnikoff[8] says that the Kamchadal roll the dried fungus up in the form of a tube, and swallow it unchewed, or soak it in a decoction of willow-herb and drink the tincture.

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[1] Dittmar, p. 432. [2] Krasheninnikoff, II, p. 150. [3] Slunin, I, p. 654.

[4] Krasheninnikoff (II, p. 150) says that the Kamchadal women do not eat fly-agaric, but Dittmar (p. 106) cites the case of a Koryak woman (a shaman) who was intoxicated by it.

[5] Bogoras, The Chukchee, Vol. VII of this series, p. 205.

[6] Slunin, I, p. 655. [7] Dittmar, p. 506. [8] Krasheninnikoff, II, p. 147.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Like certain other vegetable poisons, as opium and hasheesh, the alkaloid of fly-agaric produces intoxication, hallucinations, and delirium. Light forms of intoxication are accompanied by a certain degree of animation and some spontaneity of movements. Many shamans, previous to their seances, eat fly-agaric in order to get into ecstatic states. Once I asked a Reindeer Koryak, who was reputed to be an excellent singer, to sing into the phonograph. Several times he attempted, but without success. He evidently grew timid before the invisible recorder; but after eating two fungi, he began to sing in a loud voice, gesticulating with his hands. I had to support him, lest he fall on the machine; and when the cylinder came to an end, I had to tear him away from the horn, where he remained bending over it for a long time, keeping up his songs.

Under strong intoxication, the senses become deranged; surrounding objects appear either very large or very small, hallucinations set in, spontaneous movements, and convulsions. So far as I could observe, attacks of great animation alternate with moments of deep depression. The person intoxicated by fly-agaric sits quietly rocking from side to side, even taking part in the conversation with his family. Suddenly his eyes dilate, he begins to gesticulate convulsively, converses with persons whom he imagines he sees, sings, and dances. Then an interval of rest sets in again.

However, to keep up the intoxication, additional doses of fungi are necessary. Finally a deep slumber results, which is followed by headache, sensations of nausea, and an impulse to repeat the intoxication. If there is a further supply of fungi, they are eaten. At the beginning of winter, when the supply is still large, old men begin their carousals. In Kuel there are two elders of the Paren clans,[1] and during my sojourn in that village I was sometimes unable to hold conversation with either of them for days at a time. They were either intoxicated by the fungi or in a bad mood from the after-effects. At the same season the Reindeer Koryak resort to the coast settlements to purchase and eat fly-agaric. To regale a guest with fly-agaric is a sign of special regard. Dr. Slunin says a small glass of brandy or diluted alcohol serves as a splendid antidote in cases of fly-agaric poisoning.[2]

There is reason to think that the effect of fly-agaric would be stronger were not its alkaloid quickly taken out of the organism with the urine. The Koryak know this by experience, and the urine of persons intoxicated with fly-agaric is not wasted. The drunkard himself drinks it to prolong his hallucinations, or he offers it to others as a treat. According to the Koryak, the urine of one intoxicated by fly-agaric has an intoxicating effect like the fungus, though not to so great a degree. I remember how, in the village of Paren, a company of fly-agaric eaters used a can in which California fruit had been put up, as a beaker, into which the urine was passed, to be drunk

[1] See p. 437. [2] Slunin, I, p. 654.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

afterwards. I was told of two old men who also drank their own urine when intoxicated by brandy, and that the intoxication was thus kept up.

From three to ten dried fungi can be eaten without deadly effect. Some individuals are intoxicated after consuming three. Cases of death rarely occur. I was told of a case in which a Koryak swallowed ten mushrooms without feeling their effect. When he swallowed one more, vomiting set in, and he died. In the opinion of the Koryak, the spirits of the fly-agaric had choked him.[1] They related that these spirits had come out with the matter vomited, in the shape of worms, and that they vanished underground.

The Koryak were made acquainted with brandy by the Russians and by American whalers. Despite the prohibition issued by the Russian Government against the importation of brandy, it often finds its way in winter into the Koryak villages and camps, being taken there on trading-trips by Russian merchants. Whalers take it to the coast settlements in summer. Like all other primitive tribes, the Koryak are passionate consumers of brandy, and dealers often obtain an arctic or red fox in exchange for one wineglassful of brandy. To my question as to which they preferred, brandy or fly-agaric, many Koryak answered, "Fly-agaric." Intoxication from the latter is considered more pleasurable, and the reaction is less painful, than that following brandy. Like fly-agaric, brandy is drunk chiefly by elderly men. Old people do not give it to the young, that they themselves may not be deprived of the pleasure; and if young people or women happen to obtain brandy, they frequently give it up to the older members of the family. Two herd-owners whom I met on the Palpal were entirely unacquainted with this drink. Some Koryak in the coast villages have learned from the Russian Cossacks how to make brandy of bleaberries. They subject the berries to fermentation, and by means of a pipe distil the liquid from one iron kettle into another, the latter serving as a refrigerator. The result is a rather strong liquor of such disgusting taste and odor that the mere attempt to taste it nauseated me. Krasheninnikoff[2] says that the Cossacks in Kamchatka and, following their example, the Kamchadal, distilled brandy from "sweet grass" (*Heracleum sphandilium*).

MEALS. — The Koryak are rather moderate in their use of food. Such gluttons as are seen among the Yakut are rarely found among them. They eat twice a day — in the morning, soon after rising; and at night, before going to bed. If the food-supply is abundant, they take a light third meal in the middle of the day. The Reindeer Koryak usually eat reindeer-meat both morning and evening; while the Maritime Koryak generally eat sun-dried fish in the morning, and seal-meat, if there be any on hand, in the evening. In general, the principal meal is taken in the evening. The habit of eating heartily before bedtime is widespread throughout northern Siberia.

[1] On the religious attitude towards fly-agaric, see Part I, p. 120.

[2] Krasheninnikoff, II, p. 406.

1: Jochelson E-5 (1900-01) 1908 Koryak RY4

drawings of illustrated magazines, which may have influenced him; but his skill and his native artistic instinct were inherited by him from Koryak ancestors.

In explanation of Fig. 183, I should add that the dog-harnesses, central line, and the lashings of the sledge, were made by Fletcher of leather. For the figure of the driver he made a wooden head with a face showing very well the Koryak type. The figure is dressed like other Koryak dolls.

Household Articles ornamented with Carved Figures. — I have stated before that carvings were less frequently of practical use among the Koryak than among the Eskimo. Nevertheless small household articles ornamented with carved figures of men and animals, such as we find among the Eskimo, are also to be found among them. Figs. 184 and 185 are reproductions of such articles.

Fig. 184, *a*, is a dipper made from alder-wood in the settlement of Big Itkana (Penshina Bay). The handle of the dipper shows a carving representing

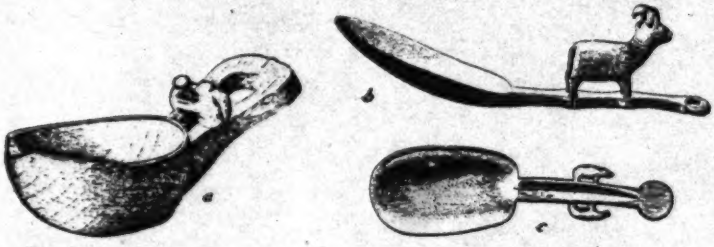

Fig. 184. Carved Dipper and Spoons. *a* ($\frac{1}{3}\frac{1}{1}\frac{1}{1}$), Dipper with Carving representing Wrestlers (length, 16.5 cm.); *b* ($\frac{1}{3}\frac{1}{1}\frac{1}{2}$), Spoon with Carving representing Mountain-Goat (length, 25 cm.); *c* ($\frac{1}{3}\frac{1}{1}\frac{1}{2}$), Spoon with Carving representing Two Bears (length, 14.5 cm.).

two wrestlers. Only the upper parts of the bodies are shown. Fig. 184, *b*, represents a spoon made on the shores of Bering Sea, from the horn of mountain-sheep. Fig. 184, *c*, was made from mountain-sheep horn in Alutor (Bering Sea). The handle is ornamented with carvings representing two bears.

Among small articles ornamented with carved animals, our collection contains also belt-clasps with the figures of two seals, and a pipe with the figure of a seal, made from walrus-tusk in Kamenskoye (Penshina Bay).

Fig. 185 is also a reproduction of specimens of carvings made for ornamental purposes. That marked *a* represents a snow-beater made from antler of wild reindeer by a Reindeer Koryak of the Opuka River, and is ornamented with a carved head of a mountain-sheep; *b* represents an awl used by women in ornamenting their dress with slit-embroidery.[1] The handle of the awl was carved from wood in Big Itkana (Penshina Bay), and the orna-

[1] See p. 679.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

412 532 [276] 531 317 171

mentation represents a sledge with a team of eight dogs. Apparently the whole handle represents at the same time a bear, the point being the snout, the ears being indicated just under the sledge, and the two prominences on the lower side representing fore and hind feet. It resembles in form the bear figures used by the Eskimo in the cup-and-ball game.[1] The specimen shown in *c* is a pipe made of bone in Kamenskoye (Penshina Bay), and very crudely ornamented with the carving of a human face.

The Koryak carvings of animals on household articles follow the rule

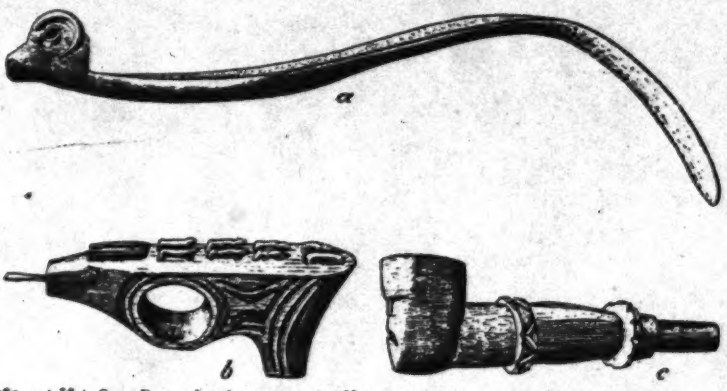

Fig. 185, *a* ($\frac{1}{11}\frac{1}{12}$), Snow-Beater (length, 52 cm.); *b* ($\frac{1}{11}\frac{1}{12}$), Awl (length, 11 cm.); *c* ($\frac{1}{11}\frac{1}{12}$), Pipe (length, 12.5 cm.).

of modern ornamental carvings, — that of serving to embellish and brighten up the ornamented article without obscuring it. For that reason, ornamental carving may retain its realistic character of pure art. Among the Indians of the North Pacific coast we find a tendency to cover the entire article with an ornamental animal. It has been pointed out by Professor Boas[2] that this tendency has resulted in depriving carvings of their realism. Judging by some illustrations of objects in the work of Nelson,[3] this inclination prevails to a considerable extent also among the Alaskan Eskimo. Professor Boas ascribes this tendency of the Alaskan Eskimo to the influence of the art of the adjacent Indians. Perhaps a trace of this proneness to turn an ornamental animal into a real article, certainly its inception, is to be found among the Koryak and Eskimo of other localities, but in a most primitive form. Thus the wooden cup for the whale festival among the Koryak[4] represents that animal. In the Eskimo collections from Point Barrow we find a bone

[1] See Boas, Central Eskimo, p. 566.

[2] See Boas, The Decorative Art of the Indians of the North Pacific Coast (Bulletin of the American Museum of Natural History, 1897, Vol. IX, p. 124).

[3] See Nelson, Plates XLII, LXII, and Figs. 40, 59, pp 144, 200.

[4] See Part I, Fig. 30, *h*, p. 72.

1: Jochelson E-5 (1900-01) 1908 Ry4 Koryak Ry4

531 413 294 are filled in with smaller parallel triangles, and others remain undecorated. The implement was obtained by me in Kuel. The device shown in Fig. 191, *a*, is also made from walrus-tusk, and was obtained in the same place. It is used as a reel for winding embroidered and ornamented strips of skin or fur on its axle. These strips are used for trimming the edges of clothing. The axle and the two bone disks are decorated with dots, circles, and

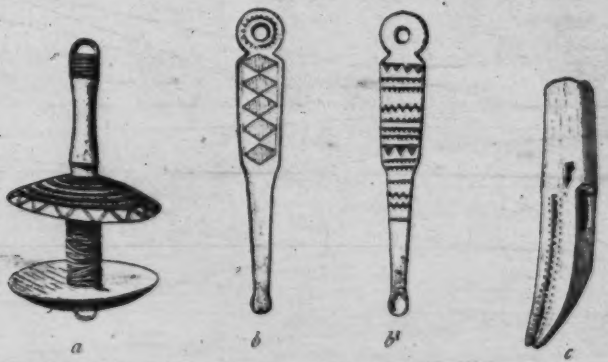

Fig. 191. *a* ($\frac{7}{12}\frac{8}{8}$, Reel (length, 8.5 cm.); *b* ($\frac{7}{12}\frac{8}{8}$, Ear-Spoon, Obverse and Reverse (length, 7.3 cm.); *c* ($\frac{8}{12}\frac{8}{2}$, Harpoon-Head (length, 10.5 cm.).

chevrons. Fig. 191, *b*, represents a bone ear-spoon collected by Mr. Bogoras in northern Kamchatka. The handle of the spoon is ornamented by a row of rhombi running lengthwise, and touching each other at their angles, inside of which vertical lines are engraved. The rhomboidal ornamentation resembles the engravings on Tlingit neck-ornaments,[1] which contain rhombi without etched lines inside. As we shall see further on, the Koryak women, in decorating their fur rugs, used rhombi to represent ice-floes (see Fig. 238). The reverse side is shown in Fig. 191, *b'*. Here may also be mentioned an engraved harpoon-head (Fig. 191, *c*).

531 276 314 Fig. 192 represents three snuff-boxes of birch-bark, made in Kamenskoye. Those shown in *a* and *c* can be closed with separate wooden covers; the handle of the cover in *c* represents a dog's head. The cover of *b* opens on a pivot made of tin tubes and wire. The engraved ornamentation is almost the same on all the snuff-boxes. It consists principally of dots, triangles, and concentric circles. The circles are somewhat similar to the circle-ornament attached to clothing (see Figs. 224 and 227). The cover on *b* is ornamented with the representation of a conventionalized plant, the veins being made of inlaid wire, while on *c* there is a row of double rhombi on the side.

[1] See Hoffman, Plate IX. Fig. 1.

11: Kennan--203-204 T-3 (1865) 1870 Koryak-1-2
116, 276, 437, 177.27 Reindeer
636.27 Russia

"There is a peculiar fungus of this class in Siberia, known to the natives as 'muk-a-moor,' and as it possesses active intoxicating properties, it is used as a stimulant by nearly all the Siberian tribes. Taken in large quantities it is a violent narcotic poison; but in small doses it produces all the effects of alcoholic liquor. Its habitual use, however, completely shatters the nervous system, and its sale by Russian traders to the natives has consequently been made a penal offence by Russian law. In spite of all prohibitions, the trade is still secretly carried on, and I have seen twenty dollars worth of furs bought with a single fungus. The Koraks would gather it for themselves, but it requires the shelter of timber for its growth, and is not to be found on the barren steppes over which they wander; so that they are obliged for the most part to buy it, at enormous prices, from the Russian traders. It may sound strangely to American ears, but the invitation which a convivial Korak [204] extends to his passing friend is not, 'Come in and have a drink,' but, 'Won't you come in and take a toadstool?' Not a very alluring proposal perhaps to a civilized toper, but one which has a magical effect upon a dissipated Korak. As the supply of these toadstools is by no means equal to the demand, Korak ingenuity has been greatly exercised in the endeavor to economize the precious stimulant, and make it go as far as possible. Sometimes, in the course of human events, it becomes imperatively necessary that a whole band shall get drunk together, and they have only one toadstool to do it with. For a description of the manner in which this band

gets drunk collectively and individually upon one fungus, and keeps drunk for a week, the curious reader is referred to Goldsmith's 'Citizen of the World,' Letter 32. It is but just to say, however, that this horrible practice is almost entirely confined to the settled Koraks of Penzhinsk Gulf--the lowest, most degraded portion of the whole tribe. It may prevail to a limited extent among the wandering natives, but I never heard of more than one such instance outside of the Penzhinsk Gulf settlements."

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

175 291 seldom that one could see trousers or footwear of sealskin. Eighteenth-century sources also state that "walking" Koryaks wore clothing of bird-skins. We know nothing of the shape of such dress. The ethnographic literature of the 19th century does not mention it.

Koryak burial clothes (a fur shirt, trousers and boots) were quite distinct. They were made of the skins of white deer. The knee-length fur shirt ended in the back with an elongation (a "tail"). The burial clothes were richly adorned with tassels, fringes and pieces of dog fur. The hem of the shirt was decorated with a strip of geometric embroidery and an edging of wolverine fur.

[291] ←

Man's traveling costume.

Food

184 262 The basic diet of the reindeer-breeding Koryaks consisted of reindeer meat, usually boiled. Bone marrow, kidneys, gristle and leg tendons were also eaten raw. In winter, pounded and crushed frozen meat was eaten. The reindeer-breeders also obtained meat and fat of sea animals from coastal Koryaks by barter. Fish was used in small quantities—boiled in summer, and yukola in winter. The yukola was prepared in the summer or obtained from the coastal Koryaks.

The diet of the various sedentary groups depended on the character of their economic activities. The basic food was fish: boiled in summer, and in the form of yukola or fermented in winter. The upper part of the fish-head (brain, gristle, eyes) was eaten raw and considered a delicacy. Alyutortsy considered the heads of "sour" fish a great delicacy. Southern [177] Koryaks, who were most exposed to Russian influence, boiled fish with cereals, mainly with rice. The meat and fat of sea animals (seal and occasionally white whale) were the favorite food of the coastal Koryaks.

All Koryaks used plant food in large quantities. Lily-root, sedge, wild sorrel and willow-herb were used as seasonings with fish and meat. Crowberry and blueberry were used in making hash (tolkusha)—a dish of grated reindeer or seal meat and fat with an admixture of edible roots and berries. The thick porridge prepared in this manner was a favorite [273] food. Cloudberry and blueberry were eaten raw; the latter was also used in making an intoxicating drink.

262 439 Among imported products, the Koryaks used tea and sugar. The use of flour, of which they made flatcakes, was very limited. Baked bread and zwieback were known only to the sedentary southern Koryaks, who came into close contact with Russians. Widely used was leaf tobacco, which ● 276 was smoked, but more often kept in the mouth, between the teeth and cheek. All sources, from the very earliest, speak of the use of fly-agaric by the [175] Koryaks as a stimulant.

Social Relations and Religious Beliefs

At the end of the 19th century, private ownership of the means of production predominated among the Koryaks. In the fields of production and distribution, however, there were numerous survivals of primitive-communal relations, especially among the coastal Koryaks.

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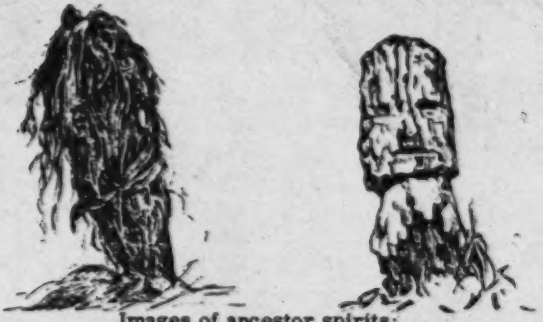

Images of ancestor spirits:
1–having "descendants"; 2–one without living "descendants."

To placate the nin'vits, the Koryaks sacrificed to them. Thus, a hunter passing by a place considered to be inhabited by a nin'vit' had to make a sacrifice of a pinch of tobacco or several cartridges. The places inhabited by nin'vit's were very numerous; they were cliffs of unusual formation, hot springs or waterfalls, places where a corpse had been burned or a hunter perished, the ruins of a dwelling, abandoned after the death of one of its inhabitants, and so forth. Koryak ideas about the dead were ambivalent. They held that after death a person became a nin'vit', that is, a harmful, hostile being. At the same time, there was the notion of ancestors who lived somewhere underground or in the sky and helped their descendants, sending them success in the hunt, protecting their herds, etc. Ancestor images were made of wood. They were small, crudely carved wooden figures (kalak), representing a sitting or, more rarely, a standing person, with a flat face, without a nose, with two hollows in the place of eyes and a rather large hollow to indicate the mouth. During family celebrations the mouth-hole was filled with fat or fat meat. Every family had whole bundles of kalaks; every Koryak had his own kalak—his personal guardian.

776 [782] [778] 775 776 [778] [532] [782]

The Koryaks believed that the shaman had power over nin'vit's. The shaman communicated with nin'vit's in total darkness; the entrance to the dwelling was carefully closed, the smoke vent was stopped up with a bundle of grass, the hearth fire was put out. The shaman struck his tambourine, cried out fragmentary words and phrases, danced and sang.

756 787

The shaman's actions were usually stimulated by intoxication from the fly-agaric eaten beforehand. When he tired, the shaman fell asleep. The Koryaks believed that the "prophetic fly-agaric" led him into the next world and arranged meetings with dead kinsmen, from whom the shaman obtained the necessary instructions. On awakening from his long sleep, the shaman related his visions to the people around him.

[276]

The Koryak shaman did not have any special dress. He performed his rituals in the usual clothing, which differed from the rest only in the large number of tags and disks of skin or beads attached to it. Some shamans made slight changes in their dress during the ritual performance, such as wearing a man's boot on one foot, and a woman's on the other. The tambourine was narrow-rimmed.

756 291

In addition to professional shamanism, the Koryaks also practiced family shamanism, predominantly in the hands of women. This was closely bound to the cult of the family hearth. Every member born in a family was regarded as a reincarnation of an ancestor. The exact identity of the ancestor was learned with the aid of divination. For this purpose, a stone in a leather pouch was suspended from a small tripod. The eldest member of the family

756 787 553 [775]